1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

gorea sp.) are the most common; the line is made of kraua fibre. 226
Rod fishing is most commonly done from korials, although fre- 824
quently little boys amuse themselves by fishing with a rod from [857]
the bank. Each night a man, if his settlement is near the river, puts out a set line, to which are attached several hooks. These set lines are stretched across the river, fastened at either end to a stake of yarriyarri set in the water near the shore. Usually each hook has to be visited in a korial, although some more ingenious members of the tribe, perhaps through outside suggestion, have [176] rigged up pulley arrangements at the opposite shore so that the line can be set and pulled in by a man standing on the bank.

Fish are also shot with arrows of the types, described above, especially made for the purpose. This seems to be a method very rarely used at the present time, and during my sojourn in the Carib country I saw it employed only twice. The men say that fish shooting is difficult because of the vegetable stain in the water which reduces visibility, and is only effective near rocks where the marksman can gain a steady perch high enough above the water to see the game.

The most productive fishing method is poisoning. The haiari 226
root (? *Lonchocarpus* sp.) is the most generally used poison on the 137
Barama. Two varieties are recognized, the "black haiari" (? *L. densiflorus*) and the "white haiari" (? *L. rufescens*). The former is the most commonly found and oftenest used for fish poisoning. The two other fish poisons generally used in the Barama country are konami (? *Clibadium* sp.) and wa'u (Creole, mora balli). Other poisons used in the Guianas are mentioned by Roth, but I have failed to find evidence of their use in this area

The river itself, as well as practically all of its tributary creeks, 226
is regularly poisoned, although I understand that this practice is forbidden by colonial law because of the devastating effect which it is supposed to have on the fish supply. As one proceeds up the Barama one is impressed by the fact that across the mouth of almost every creek stands a wickerwork fence of nibi (a bush plant which is also used in making basketry), a sure sign that the creek has been poisoned, because the fence has been placed there to catch the dead or stupefied fish as they float downstream under the influence of the poison. When it is decided to poison a creek or river, the whole settlement usually turns out and the affair is

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which the crops are planted in the ashes among the stumps and charred logs (Plate 5, *b*). The field is usually ready to burn about three weeks after the start of the dry season and is allowed to burn for about a week. In the planting women assist the men. Two implements are used, the hoe (sambá) of iron, which is obtained in trade, and the digging stick, which is merely a long pole three to four inches in diameter and five to eight feet long with a sharpened end. The latter implement is held in both hands and driven repeatedly into the ground to make a hole in which to plant such things as plantain. The hoe is used for loosening the ground preparatory to planting cassava shoots, maize, and similar crops. Cassava of the "bitter" or "poisonous" variety (*Manihot utilissima*) is the staple vegetable product of the Caribs. It is propagated by inserting young sticks cut from mature cassava plants into the ground at an angle. Each stick must have several shoots or buds and must show milk when it is cut. Cassava growing in the field is known as mainyá; the root of the cassava is called kiédi; and baked cassava bread ready to eat is arépa. After planting, the young cassava is weeded for a few weeks, following which it requires no further care until the roots are ready to be dug, which usually is the case after about nine months. The weeding is done by women and children. Cassava is a perennial which will produce a second crop without further attention. The third crop is usually poor because of exhaustion of the soil.

The roots are pulled up or are dug with hoes by the women, who usually go to the field every two or three days to replenish their supplies. They are placed in walishas (a type of carrying basket) and brought back to the house, where they are first washed free of earth with water brought from the creek in a calabash or pot. Then they are peeled or scraped to remove the bark-like skin (Plate 6, *a*). This process is called ipityali (I scrape cassava). The white peeled roots are then washed again (Plate 7, *a*) and grated (Plate 6, *b*). The graters now used are made of tin perforated with a pattern of concentric circles of small holes punched with a nail (Plate 7, *b*). The obverse surface of the perforated tin is rough and is bent over a log into a convex shape much like a larger edition of the tin nutmeg grater which is used in American kitchens. The graters average about eighteen by eight inches, and when in use are fitted onto the convex surface of a

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work, and, by dint of long experience, every man in a canoe party knows his place in an emergency without having to be told.

When not in use, the korial is tied to a post or tree on the bank and kept parallel to the shore by stakes which are driven into the water against its outer side. The woodskin is usually submerged in the water when not in use, so that the bark will not dry up and curl.

The skill of the Carib paddlers is shown in the sport of hunting the labba (*Coelegenys* sp.). This animal comes down to the river to drink and graze at night. On several dark nights Carib men have taken me on labba hunting expeditions, the sport being enhanced for them by my possession of an electric torch light which could be flashed in the eyes of the startled beasts. In pitch darkness, and in spite of the many logs and obstructions in the river, the canoe would be noiselessly manoeuvered along the bank without prematurely frightening the labba, which could be located by the noise of its nibbling and moving about.

When traveling on the river, a stop is usually made for the night about an hour before sundown. Time is allowed for the building of a temporary shelter on the bank or a sandbar, and for a bit of hunting and the placing of set-lines before darkness settles down.

RECREATION

Amusements, Stimulants and Narcotics, Art

As a rule the Barama Caribs are a jolly folk who in the course of their everyday lives manage to have more simple enjoyment than the average member of a more civilized society. They are continually laughing and joking among themselves even when engaged in rather arduous tasks; they enjoy entertaining their friends and being entertained, and all possible opportunities for a "good time" are seized.

Small girls play with dolls (myakonbokupo) made from patumo wood and dressed with bits of cotton or cloth. Boys play with toy bows and arrows, practising for accuracy and distance, and also play with tops (kuma'epipyo) made of a pencil-like piece of wood thrust through an akuru seed and wound with kraua string. Usually the tops are spun on the ground, occasionally in cotton

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524 trays (as described by Roth).[1] Tops of the humming or singing
857 variety are unknown on the Barama. Children of both sexes amuse themselves with making figures of string on their fingers. I have simply noted this fact without attempting to investigate the patterns followed, inasmuch as Roth has treated the subject of string figures rather exhaustively.[2]

A game which one is surprised to encounter in this region is the hoop and stick game, played by small children. The game is called onambatoba tonomi. The stick is called wiwimi, and the hoop tondori. A hoop about a foot in diameter is rolled along the ground by one player while the opponent attempts from a given distance to cast a slender lance-like stick, three or four feet long, through the hoop without touching it. The players alternate in throwing the stick and rolling the hoop.

Children also play with stilts. Each stilt is made of one piece of wood with the footrest not more than a foot above the ground. It is a question as to whether or not stilts have been introduced by outsiders.

527 The social occasion par excellence for young and old alike is the drinking spree. This affair takes place when a newly married couple moves into their house, when a house has been newly completed, when distinguished visitors come to the settlement, and otherwise as frequently as the supply of cassava and other field products will permit the manufacture of drink. During the months of December and January the cassava is most plentiful, and it is during this period that the sprees are held most frequently. In-
[797] dians on the lower river who have come in contact with missionaries connect this period in a vague way with the word "Kissmuss" (Christmas), but the coincidence of dates is apparently purely accidental.

A spree is always given by an individual family, of which the members act as hosts. Invitations are sent out to others of the settlement and frequently to relatives and friends in other settlements. Travelers are usually informed of the date of an impending spree on their line of march, and spare no effort to arrive in time. Once he has started "spreeing" nothing will persuade an Indian to leave until the drink is exhausted. Boat hands working for me

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, p. 496.
[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, Chap. 24.